A U M

Lift thy head, O Lanoo; dost thou see one, or countless lights above thee, burning n the dark midnight sky? — I sense one Flame, O Gurudeva; I see countless undetached parks shining in it. — Thou sayest well. And now look around and into thyself. That ight which burns inside thee, dost thou feel it different in anywise from the light that hines in thy Brother-men? — It is in no way different, though the prisoner is held in ondage by Karma, and though its outer garments delude the ignorant into saying, "Thy Soul and My Soul." —THE OCCULT CATECHISM.

THEOSOPHY

Vol. XXIV | October, 1936 | No. 12

Typ. 15/11/80

GREAT THEOSOPHISTS

GNOSTIC THEOSOPHY

IN THE second century of the Christian era, the Roman Empire comprehended some of the fairest and most cultured portions of the globe. Between 96 and 180 A.D., the gentle but powerful influence of the five Emperors—Nerva, Trajan, Hadrian and the two Antonines—had cemented the Empire into a unified whole and brought peace and prosperity to its inhabitants.

The love of letters, which naturally accompanies such periods of history, prevailed among the subjects of these five Emperors, who themselves were men of culture and learning. Even the most northern tribes of Britain had acquired a taste for rhetoric. Homer and Virgil were being transcribed and studied on the banks of the Rhine and the Danube. During the reign of the two Antonines (Pius and Marcus Aurelius) schools had been established in many cities of the Empire. Professors of rhetoric, science, philosophy and politics were maintained at public expense, the salary of the ordinary professor being ten thousand drachmae (about $2000), a year. So high was the value placed upon education that the sophist Polemo is said to have received the equivalent of $40,000 for three declamations.

In addition to its love of learning, the Roman Empire of the second century was noted for its religions tolerance. All the faiths of the world received equal protection under the Roman standards, and all the gods of mankind were accorded equal rights. Every

man was left free to pursue his own form of worship, and encouraged to maintain the purity of his own religious ceremonies. This religious tolerance on the part of their rulers produced an equal tolerance among the people themselves. Every man worshipped as he saw fit, but allowed the same freedom to his neighbors and expressed an equal respect for their gods. The Greek, the Roman and the barbarian, as they met in front of their respective altars, easily persuaded themselves that they were all worshipping the same deities, although under different names.

The only exception to this general prevalence of tolerance was found among the orthodox Jews and the orthodox Christians. The Jews, considering themselves the "chosen people," made no attempt to conceal their disdain for any god other than Jehovah. The orthodox Christians not only classed all other religions under the heading of "idolatry," but denounced all forms of education which were not based upon the "rule of *faith*." Going still further, they condemned all forms of art, and any artist who attempted to follow his profession after his conversion to Christianity was promptly excommunicated from the Church.

This "dire heresy of separateness," which isolated Christianity from all other religions, also separated *orthodox* Christianity from *philosophical* Christianity. The orthodox Fathers began to cover the Gnostic doctrines with a thick slime of vituperation and ridicule. The Gnostic Fathers made no reply to these attacks, knowing that their doctrines were only for those who could understand them, and refusing to make things of the inner life a matter of public debate. The three Gnostic Fathers whose teachings were particularly attacked during the second century were Basilides, Marcion and Valentinus. The three orthodox Fathers who devoted their lives to refutation and denunciation of their "heresies" were Justin Martyr, Irenaeus and Tertullian.

Basilides was an Alexandrian who taught in that city around the year 120. He was a man of great culture and learning, and is described by Clement of Alexandria as "a pious, godlike, theosophic philosopher, who sought to express old truths under new forms, and perhaps to combine them with the new faith, the truth of which he could admit without renouncing the old." Basilides was a student of the *esoteric* side of Christianity, and claimed that he had been instructed by Matthew himself. Perhaps it was his knowledge of the *real* teachings of Jesus that made his position in the orthodox Church so insecure. Perhaps it was his knowledge of the *philosophical* basis of Christianity that made him so dangerous.

Whatever the cause of his unpopularity, no effort was spared to destroy both him and his teachings. Irenaeus reviled him. Tertullian stormed at him, and the other orthodox Church Fathers could not find enough obloquy to express their contempt for this "heretic." His twenty-four volumes of *Interpretations of the Gospels* (the first commentaries written by a Christian philosopher) were burned and Basilides himself was excommunicated and driven out of his native land. But in the fragmentary remains of his works, found in the *Refutations* of Hippolytus, one sees that Basilides was a true Theosophist, and that he taught the three fundamental propositions of Theosophy, and the doctrines of Reincarnation and Karma.

Marcion was a rich ship-owner who lived on the southern slope of the Black Sea before he came to Rome in the middle of the second century. All historians agree as to his pure religious aspirations, his irreproachable character and his exalted views on life. But, in spite of his reputation for piety and learning, Tertullian calls him the "beast" and speaks of him as "that impious and sacrilegious Marcion." His sacrilege, from Tertullian's point of view, is easily understood. For one thing, Marcion denied the alleged historical facts of Jesus' birth, life and crucifixion, maintaining that such statements were but carnalizations of metaphysical allegories and a degradation of the true spiritual ideas that lay behind them. He recognized none of the so-called Scriptures of the day with the exception of a few of Paul's Epistles. He declared that Paul was the only apostle who understood Jesus' teachings, and accused the disciples of "depraving the pure form of the gospel doctrines." He drew a distinct line of demarcation between Judaism and Christianity, claiming that Jesus had taught a *universal* doctrine which could not be confined within the narrow limits of Judaism. He declared that the mission of Jesus was to abrogate the Jewish concept of God, "which was as opposed to the God and Father of Jesus as matter is to spirit, as impurity is to purity."

Marcion brought Jehovah before the tribunal of justice and fearlessly questioned:

> "How can a God break His own commandments? How could He consistently prohibit idolatry and image worship, and still cause Moses to set up the brazen serpent? How command: 'Thou shalt not steal' and then order the Israelites to despoil the Egyptians of their gold and silver?"

Was Marcion wrong? In what respect does the jealous, wrathful, revengeful God of Israel resemble the God of Jesus? Did

Jesus ever mention the name of Jehovah? From that memorable day when Jesus preached his Sermon on the Mount, an immeasurable chasm opened up between the God of that Mount and the God of Mount Sinai. The language of Jesus is unequivocal. It implies not only rebellion against the Mosaic Law, but an actual defiance of it. "Ye have heard," he says, "that it hath been said: An eye for an eye and a tooth for a tooth. But I say unto you: that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." And again: "Ye have heard that it hath been said: Thou shalt love thy neighbor and hate thine enemy. But I say unto you: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."

Who then was the *real* Christian, Tertullian or Marcion? Tertullian's Deity was the God of wrath and vengeance who condemned the whole non-Christian world to eternal damnation. Marcion's God was a universal and impersonal Principle. Tertullian's God showed neither mercy nor justice to His creation. Marcion taught the Law of Karma, in which effect follows cause as night follows day.

Marcion was a brave man. He recognized the necessity of promulgating Theosophical principles. He saw how those principles were being perverted by the orthodox Church, and charged the Church Fathers with

> . . . "framing their doctrines according to the capacity of their hearers, fabling blind things for the blind, according to their blindness; for the dull according to their dulness; for those in error, according to their errors."

Justice has been waiting eighteen centuries for intelligent commentators to appreciate the difference between the orthodox Tertullian and the Gnostic Marcion. The brutal violence, unfairness and bigotry of the "great African" would repulse any true Christian. But Tertullian and his views were upheld by the orthodox Church, and it was owing to his Refutations that Marcion, who was a Bishop and the son of a Bishop, was finally excommunicated and all his works destroyed.

Valentinus, who has been called the "profoundest Doctor of the Gnosis," was educated in Alexandria in all that Egypt and Greece had to offer. His unusual learning and eloquence are admitted even by his bitterest enemies, and no word has ever been uttered against his moral character. While Valentinus was living in Alexandria, he came in contact with those communities which have already been

described: the Therapeutae and the Ophites. From them he learned of the existence of the *Gnosis,* that original Source from which all true systems of religion and philosophy have sprung. Realizing that the various Gnostic Schools were presenting but aspects of the Gnosis, Valentinus resolved to synthesize these different aspects, and from this synthesis to formulate a universal system which would include them all, even Christianity. But the exclusive policy of the orthodox Church was definitely opposed to anything which denied the uniqueness of the Christian religion. And so Valentinus, like Basilides and Marcion, was excommunicated and his works destroyed. Another "heretic" was removed from the ranks of Christianity, and another door to knowledge closed. Again the work of the Theosophical Movement was frustrated by those who failed to realize its importance.

Against these three men, whose work seems to have formed part of the work of the Theosophical Movement, were ranged the three orthodox Church Fathers whose aim it was to refute their "heresies" and establish in their stead a narrow system of dogmas, the acceptance of which depended entirely upon faith.

Justin Martyr, the earliest Church Father after the Apostolic Age, was born of Greek parents, around the year 105. Before entering the Church, Justin had attempted to gain admission into the Pythagorean School, but was rejected on account of his ignorance of Arithmetic, Geometry, Astronomy and Music, a knowledge of which was required of every candidate for admission. In the year 135 Justin entered the Church and became, according to Catholic History, "a most valuable witness to the Faith, and a philosophical, if not logical defender of Christianity." But to the impartial observer, his lack of logic is not always apparent. For one thing, Justin declared the miracles of Jesus and Apollonius to be identical. He admitted that Jesus' miracles were matters of tradition alone, while those of Apollonius were matters of common knowledge. His lack of logic appears when, after admitting the Gnostic teaching that all religions had sprung from a common source, he still insisted that Christianity was unique.

Justin Martyr was a bold man, and flung his gauntlet in the face of the orthodox Church Fathers whenever he disagreed with them. When Tertullian declared that all pagan philosophers were burning in Hell, Justin Martyr took issue with him and refused to admit that men like Socrates were being punished because they had happened to be born before the Christian era. But, in spite of the frequent rebukes tendered to him by the Church, Justin has come

down in history as a "Saint," and his *Refutations against the Heresies* are considered to be a most valuable addition to the literature of the early Church.

Irenaeus, who later became the Bishop of Lyons, was born in Asia in the year 135. He was a pupil of Papias, Bishop of Hierapolis, and through this association became acquainted with the *original* Gospel of Matthew, which contained the real, esoteric teachings of Jesus. But, unlike Basilides, Irenaeus refused to accept these teachings, and in the year 181 he published his five volumes of *Refutations against the Heresies,* which are considered to be the most valuable relic of early patristic literature which has come down to us.

It is to Irenaeus that the Church owes its doctrine of Apostolic Succession. Justin Martyr, who preceded Irenaeus, makes no reference to Peter's connection with the Church of Rome. When we inquire carefully into the matter, we find that we have to take the word of Irenaeus alone. We also discover that Irenaeus himself did not furnish one single valid proof of the claim which he so audaciously put forward. He offers no authority either for his dates or his assertions. Twitted and cornered at every step by his equally astute and learned adversaries, the Gnostics, he falls back upon imaginary tradition invented by himself and padded up with endless forgeries. But in one point, at least, the Gnostics had the better of him. For they drove him, through mere fear of inconsistency, to the recognition of the kabalistic doctrine of atonement. Unable to grasp it in its allegorical sense, Irenaeus presented it to the world in a form which would have filled Peter with pious horror if he had still been alive.

While the Church is indebted to Irenaeus for its doctrine of vicarious atonement and its dogma of apostolic succession, it was Tertullian who first introduced the idea of eternal damnation and the custom of anathema into the Church. These two ideas are entirely original with the Christians. The Pagans rejected both with horror. But the early Christian Church, under the influence of Tertullian, delivered over to eternal torture the greater portion of mankind. Tertullian affirmed that all persons who had been born before Jesus, or who persisted in their pagan beliefs after hearing of Christianity, could expect no forgiveness from the enraged Deity. According to Tertullian, when God created the world He ordained punishment for men in Hell, the greater portion of which was specially reserved for the pagan philosophers. Tertullian took great pleasure in anticipating his own condition after

death when, from his own reserved seat in Heaven, he would be able to witness the suffering of these philosophers:

> "How I shall admire, how I shall laugh, how rejoice, how exult, when I behold so many proud monarchs groaning in the lowest abyss of darkness! So many magistrates liquefying in fierce fires! So many sages and philosophers burning in red hot flames with their deluded scholars! So many celebrated poets trembling before the tribunal of Christ! So many tragedians, more tuneful in the expressions of their own sufferings, . . . "

and so on, *ad infinitum,* in a steady crescendo of unfeeling witticism.

Tertullian was the son of a Roman Centurion, and was born in Carthage around the year 150. Forty years later he became a Christian priest. Just *why* he became a Christian it is difficult to understand. His adoption of the Christian faith was certainly not dictated by his reason, since he wrote:

> "I maintain that the Son of God was born. Why am I not ashamed of maintaining such a thing? Why? Because it itself is a shameful thing. I maintain that the Son of God died. Well, that is wholly credible, because it is monstrously absurd. I maintain that after being buried he rose again. And that I take to be absolutely true, because it was manifestly impossible!"

After becoming a priest of the religion which he had already defined as "monstrously absurd," Tertullian devoted the rest of his life to the abuse of everybody and everything not agreeing with his personal views. Most of his works begin with the word *against.* "Against the Jews," "Against the Christians," "Against Hermogenes" (in which he declares that matter is not eternal but was created by God), "Against the Valentinians," "Against Marcion," "Against Praxeas,' and so on. Tertullian's works are written in a rude Punic Latin interspersed with African or old Latin idioms and phrases of Latinized Greek, the most important of his writings being his *Apologies of the Christians against the Accusation of the Gentiles.* In this work, Tertullian clearly states that Christianity is founded upon the Jewish Bible, which he claims to be the most ancient book in the world:

> "The Books of Moses, in which God has inclosed, as in a treasure, all the religion of the Jews, and consequently of the Christians, reach far beyond the oldest books that you have."

Tertullian's claim that Christianity is founded upon the Old

Testament is still accepted by the Catholic Church. For in the Ecumenical Council of 1870 Pope Pius IX wrote:

> "The Holy Mother Church affirms that it has pleased God to reveal Himself and the eternal decrees of His will in a supernatural way. This supernatural revelation, as decreed by the Holy Council of Trent, is contained in the books of the Old and New Testament. These are sacred because they were written under the inspiration of the Holy Ghost. They have God for their author, and as such have been delivered to the Church."

Having asserted the antiquity and the sacredness of the Jewish Scriptures, Tertullian then proceeds to outline the teachings of the Christian Church as derived from them. These Holy Scriptures, he says, teach that there is one God, who *made the world out of nothing.* This teaching is still accepted by the Catholic Church. For Pope Pius IX issued the following anathema:

> "Let him be anathema
> Who does not acknowledge that the world and all things which it contains were *made by God out of nothing.*"

Tertullian admitted that in former times God sent Prophets into the world. *They were all Jews,* and addressed their teachings entirely to the Jews. On their statements Christianity is founded. Therefore the Jewish Bible is the only source of wisdom in the world; the Jewish Scriptures are the standard of all truth, and whatever does not agree with them is false and should be destroyed.

Tertullian then turns his pen to the refutation of the heretical doctrines of the Gnostics, employing the same argument that holds good in the Catholic Church of today. He says:

> "The Catholic Church is in possession in the full legal sense of the Word of God. Catholic doctrine existed from the beginning, and is therefore the only true one. Every heresy is an innovation, and therefore of necessity false."

These are a few of the doctrines that were taught by the orthodox Chirstian Church of the second century. Against these teachings were pitted the impersonal and universal doctrines of the Gnostics, some of which will now be considered.

The First Fundamental Proposition: The Gnostics repudiated the idea of an anthromorphic God who created the world out of nothing. The Deity of the Gnostics was an Omnipresent, Boundless and Immutable Principle which they called *The Great First Cause.* They gave no name to this first Principle, but symbolized it under two aspects. The Gnostic Ophites called these two aspects *Abrasax,* the male potency, and *Bythos,* the female potency. From their union sprang *Ophis,* the Son, or the Manifested Logos.

Like Theosophy, the Gnostics postulated one Absolute Reality which antecedes all manifested, conditioned existence. The state of non-being, which precedes manifestations, is described by Basilides (in words strangely similar to those found in an ancient Rig-Vedic Hymn):

> "There was a time when naught was; even that naught was not aught of things that are. For that naught is not simply the Ineffable. It is beyond that. For that which is really Ineffable is not named Ineffable, but is superior to every name that is used. Naught was, neither matter, nor substance, nor voidness of substance; neither man, nor angel, nor god. Such was the state of non-being."

This state of non-manifestation was followed by the appearance of the *Logos,* the *manifested* Deity with every nation and people; the outward expression, or the effect of the cause which is ever-concealed:

> "This Universal Seed contained everything in itself potentially, in some such way as the grain of mustard seed contains the whole: roots, stems, branches, leaves and the innumerable germs that come from the seeds of the plant, and which in their turn produce still other plants in manifold series."

From this point onward, the Gnostic system proceeded to outline the doctrine of Emanations, in which the One evolves the Many in gradual stages, each emanation in turn evolving and permeating its own creation. This doctrine of Emanations was opposed as vigorously in the nineteenth century as it was in the second. For Pope Pius IX issued the following anathema:

> "Let him be anathema
> Who says that the substance or essence of God, and of all things is one and the same.
> Who says that finite things, both corporeal and spiritual, are *emanations* of the divine substance; or that the divine essence, by manifestation or development of itself, becomes all things."

The Second Fundamental Proposition of the Gnostics postulated the universality of the Law of Periodicity. Their whole system revolved around the Law of Cycles, while Reincarnation and Karma were put forth as the two most important laws governing man. The present, wrote Basilides, is but the effect of the past. This offers the only solution to the problem of suffering:

> "Men suffer from their deeds in a former life. The soul of the elect suffers honorably, while the souls of a lower nature are made to pay their debts through appropriate punishments."

The Third Fundamental Proposition. The Soul, said Valentinus, is an Immortal Entity:

> "From the beginning have ye been immortal and the Children of Light."

They used the word *Christos* to describe this immortal principle, and declared that its presence in man made him a God. *"Know ye not that ye are all Gods and Lords?"* questions the *Pistis Sophia.*

The Gnostics recognized the sevenfold nature of both man and the universe, describing these seven principles as seven aspects of the One Principle. The *Pistis Sophia,* which is the most precious relic of Gnostic literature that we possess at the present day, speaks of the human entity as "the septenary Ray of the One." The three higher principles were described as the God in man; the four lower principles were called *appendages,* which were said to be attached to the rational soul. The conquest of the lower principles by the God within made man the Lord of creation. Valentinus wrote:

> "As ye dissolve the world and are not dissolved yourselves, ye are the Lords of creation and destruction."

The doctrine of vicarious atonement was never taught by the Gnostics. They declared that man's progress and final salvation depended entirely upon his own self-induced and self-devised efforts:

> "It is the *man himself* who leads his desire towards evil, and refuses to battle with the appendages. Our duty is to show ourselves rulers over the inferior creation within us, gaining mastery by means of our national principle."

The Catholic Church is still as opposed to the idea that man himself is the maker of his own destiny as it was in the days of Tertullian. In those days the idea was merely refuted. Now it is anathematized, as in the further words of Pope Pius IX:

> "Let him be anathema
> Who says that man can and ought to, *of his own efforts,* by means of constant progress, arrive at last at the possession of all truth and goodness."

These are only a few of the "heretical" doctrines which have always been bitterly fought by the orthodox Catholic Church. The original Gnostic documents were, of course, destroyed by the Church. The Refutations *against* these doctrines have been carefully preserved. But in preserving the Refutations, the Church has unwittingly preserved enough of the Gnostic teachings to show that they were the legitimate offspring of the ancient Wisdom-Religion, and that the movement known as Christian Gnosticism must have formed part of the work of the Theosophical Movement.

"WHO WROTE THE MAHATMA LETTERS?"

THE latest addition to the ever-growing bibliography of the Theosophical Movement is the book with the above title, written by William Loftus Hare and his brother, and published by Williams & Norgate of London.

The work is an attempt to demonstrate that Mme. Blavatsky was herself the author of the *Mahatma Letters,* and that the Mahatmas are a fiction of her imagination. The evidence relied upon by the Messrs. Hare, and painstakingly presented to the reader, consists in an analysis of similarities of style, of verbiage, of script, of ink and paper, between the alleged Mahatma communications and the undisputed productions of Mme. Blavatsky. The authors' convictions and hopes are expressed by themselves:

> "In a word, the Theosophical Superstructure which never could have been raised but for the Mahatma Letters is crumbling before our eyes. This book ought to bring it level with the ground."

No doubt that many others in whom "the wish is father to the thought" will share the hope and be satisfied with the arguments of the brothers Hare. Opinions based on hearsay, on ex parte evidences, on the taken-for-granted disinterestedness of witness and counsel, on the assumed competency and credibility of both—all this is nothing new under the sun. Religions flourish, sects abound, revelation and speculation vie with each other in the arena. The hoi polloi "take sides" according to "the bawling and the din" of the protagonists, and following their own predilections and preconceptions. All this is an old, old story in human history, continuously being repeated on every hand. Almost in jot and tittle the brothers Hare have repeated in their own manner, style and fashion the "investigation into the Theosophical phenomena" conducted by Mr. Richard Hodgson in 1885 for the Society for Psychical Research, as any one so disposed can verify for himself by a comparison. Shall one therefore conclude that the Messrs. Hare invented the S.P.R. and that Mr. Hodgson is a fiction of their imagination? Such a method of reasoning and such a conclusion reached would be on all fours with the arguments and facts presented by them.

To deal with the facts submitted is easy. One may admit them all, as any informed Theosophist would do who actually bases his studies on the conviction, "There is no Religion higher than

Truth." But the genuinely informed student has reason for quite other conclusions than those arrived at by the brothers Hare and their very numerous allies in the anti-Theosophical warfare which goes on now just as unrelentingly as during the lifetime of H. P. Blavatsky. Surely even the lighthearted and lightminded should be able to see in this that "the Theosophical Superstructure is *not* crumbling before our eyes." If it is already "level with the ground," why these continuing efforts to storm a citadel already razed?

To deal with the hares and hounds of "human nature," with the sincere as well as the insincere elements in that nature, is not so easy. Harder still is the task of dealing with the world psychical in which so many minds are interested—minds which, in almost every case, seek entrance by the postern gate and not by the drawbridge. Yet an analogy is to be found in everyday life. Many are those who would like to know all the secrets of, say, Masonry. Any man interested and who chooses to inquire can learn step by step the lawful road to the arcana of Masonry—or he can, whether in his ignorance or his guile, try back-stairs methods. So, in the arcanum of "the Occult world," there are the two methods of approach. The one requires compliance with conditions precedent for entrance. The other is undertaken without warrant or responsibility assumed on either side of the adytum.

There is no record of any great teacher or sage, whether named Arhat, Rishi, Mahatma or whatnot, who did not profess to speak from the other side of the veil of the sanctuary of Nature, and who did not make so clear that the wayfaring man though a fool need not err therein, the conditions precedent for entrance into the Mysteries. All this has not prevented countless multitudes of wayfaring men as well as fools from "rushing in where angels fear to tread." To this characteristic of human nature is due both spiritualism and materialism, both atheism and religion, both belief and disbelief in the variegated spectral lights and shadows of the psychic world. The "failures of nature" far exceed the perfect fruitage, but the transcendental world exists as this one exists—under Law. It has its castes and its outcastes, its "citizens, denizens, aliens, and naturals." This is as true today as it was five thousand years ago, when a Mahatma who could scarcely have been a product of Mme. Blavatsky's imagination delivered judgment on both the Law and the facts:

> "The deluded do not see the Spirit when it quitteth or remains in the body, nor when, moved by the Qualities, it has experience in the world. But those who have the eye of Wisdom perceive

> it, and devotees who industriously strive to do so see it dwelling in their own hearts; whilst those who have not overcome themselves, who are devoid of discrimination, see it not even though they strive thereafter."

For the sake of all true Theosophists and of all true inquirers the grounds of philosophy and history have to be re-traversed each time they are publicly profaned. This is done in the first instance by each succeeding great Avatar, repeated periodically by the Mahatmas, the Masters of Wisdom, and thence becomes the transmitted duty of the humblest Student of the Mysteries. He is not worthy of Truth who does not make of himself its Custodian, who does not "defend it even looking popular prejudice straight in the face." The sins of Theosophists are sins of omission as well as of commission. The failures of the Theosophical Movement are prominent in the public eye as successors to the mantle of the prophet. The true Teacher is exploited and her Teaching plundered on every hand by pseudo-disciples within as well as without the area of the Movement, far more than by honest enemies or disappointed seekers. "Ingratitude *is* a crime in Occultism," all the asseverations of the ingrates to the contrary notwithstanding. The real responsibility for the disasters of the Movement, the bewilderment of the public mind, rests not on the Hodgsons, the Hares, or other predatory or disappointed pleaders or litigants—but on the betrayals during the first generation by the unfaithful stewards of the Parent theosophical society and its Esoteric Section, and upon their successors, the profiteers of our own day.

Yet nothing is easier for any present-day Theosophist or other student and inquirer into the Mysteries, than to put all these exponents, true or false, on what the Courts call their *voir dire*—that is to say, to test them for their animus, their competency, their credibility, before blindly accepting or as blindly denying their testimony and their plea. Will ye, nill ye, Truth as well as falsehood and error has its own hallmark. The Messrs. Hare have taken the only criterions they know, applied the only keys of which they are aware. The Door of the Mysteries has not swung open at their behest: Ergo, 'tis no door, but a blank wall on which Mme. Blavatsky—cunning and clever artist that she is—has constructed a cyclorama! They have cried, "Open, sesame!" Their keys would not work. Hence, it is all a delusion and a snare. They will have many sympathizers, much good company. They have not been fooled. They have merely fooled themselves.

"Who wrote the Mahatma Letters?" Curiosity, doubt, prying,

spying, disappointment and wounded vanity have been the serial steps of many others besides the Messrs. Hare. If Mahatmas exist at all, They have been able to live, move, and have Their being, and to do Their work despite both prayers and curses. Their Letters, if they actually do originate on transcendental planes and reach ours by transcendental means, are, *ipso facto,* as much beyond human ken as their Authors Themselves. Only those, equally immune to prying inspection, who are able to rise to the spiritual plane where those Mahatmas dwell, could speak sooth on the subject. Mme. Blavatsky was such an one, perhaps. Perhaps Mr. Judge was also, and perhaps there were and are others, many others, who know for themselves who wrote the Mahatma Letters. "But how is one to know for himself that this is the fact?" How, indeed?

So long as the Mahatmas do not mingle with the race *in propria persona,* and so long as They withhold the scientific rationale of their means of communication — so long must the inquiring minds of men adopt the role of skeptic or of believer whether as to the Mahatmas Themselves, their Messengers or their Messages. Remains a third course: to appraise the historical, ethical, philosophical and rational evidences of their existence and of their participation in human affairs. Such evidence is limitless. The Hare brothers do but blow their breath against the wind of destiny.

In *Lucifer* for April, 1893, was published "An Interesting Letter" by William Q. Judge to "an Indian Brother" on this very subject that has intrigued the Messrs. Hare and so many others. The "Indian Brother" was none other than Col. H. S. Olcott, who very much misdoubted a Mahatma Letter published in *The Path* for August, 1891, *after* the death of Mme. Blavatsky. Judge's letter to Col. Olcott covers the ground. It was reprinted, with a prefatory note, in Theosophy for April, 1917, Volume V, page 267. The historic circumstances are recounted in the book, *The Theosophical Movement,* pages 380-431. Loyal Students of the whole Message of Theosophy need to arm themselves with facts as well as philosophy, if they are to meet these recurrent issues. Theosophy therefore reprints herewith "An Interesting letter."

AN INTERESTING LETTER

(Written to an Indian Brother.)

144 Madison Avenue,
New York.

DEAR BROTHER: I have your last long and welcome letter. The fears you express of the T.S. leading to dogmatism or fanaticism seem to be groundless to me. If we had a creed there would be danger; if the Society declared any particular doctrine to be true, or to be the accepted view of the T.S., great danger would result. But we have no creed, and the T.S. has not declared for any doctrine. Its members have asserted certain beliefs, but that is their right. They do not force them on others. Their declaration of their own beliefs does not unfit them to be members. I have my own settled beliefs, but I do not say that another must accept these. The eternal duty of right thought, act, and speech, is not affected by my theories. Hence all I ask of another is, to do his own duty and let me do mine. Such, indeed, is the very genius of our Society, and that is the very reason why it still lives and has an influence.

And when we come to examine the work and the foundation of the T.S. and its policy, I find it perfectly proper for me to assert, as I do, in accordance with my own knowledge and belief, that our true progress lies in fidelity to Masters as ideals and facts. Likewise is it perfectly proper for another to say that he does not know anything about the Masters—if such be his case—but is willing to work in and for the T.S. But he has no right to go further and deny my privilege of asserting my belief in those Beings.

So also further: I have the right to say that I think a constant reliance on Masters as such ideals and facts—or either—will lead the T.S. on to greater work. And he has his right to say that he can work without that reliance. But neither has he nor have you any right to say that my belief in this, or any assertion of it, is wrong or in any way improper.

I belong to that class of persons in the T.S. who out of their own experience know that the Masters exist and actually help the T.S. You belong to a class which—as I read your letters and those of others who write similarly—express a doubt on this, that, or the other, seeming to question the expediency, propriety and wisdom of a man's boldly asserting confidence and belief in Beings who are

unprovable for many, although you say (as in your present letter) that you believe in and revere the same Masters as I do. What, then, must I conclude? Am I not forced to the conclusion that inasmuch as you say you believe in these Beings, you think it unwise in me to assert publicly and boldly my belief? Well, then, if this is a correct statement of the case, why cannot you go on your way of belief and concealment of it, and let me proceed with my proclamations? I will take the Karma of my own beliefs. I force no man to accept my assertions.

But I am not acting impulsively in my many public statements as to the existence of Masters and help from Them. It is done upon an old order of Theirs and under a law of mind. The existence of Masters being a *fact,* the assertion of that fact made so often in America has opened up channels in men's minds which would have remained closed had silence been observed about the existence of those Beings. The giving out of *names* is another matter; that, I do not sanction nor practise. Experience has shown that a springing up of interest in Theosophy has followed declaration, and men's minds are more and more powerfully drawn away from the blank Materialism which is rooted in English, French, and German teaching. And the Masters have said "It is easier to help in America than Europe because in the former our existence has been persistently declared by so many." You may, perhaps, call this a commonplace remark, as you do some others, but for me it has a deep significance and contains a high endorsement. A very truism when uttered by a Mahatma has a deeper meaning for which the student must seek, but which he will lose if he stops to criticize and weigh the words in mere ordinary scales.

Now, I may as well say it out very plainly that the latter half of your letter in which you refer to a message printed in the *Path* in 1891 in August is the part you consider of most importance. To that part of your letter you gave the most attention, and to the same portion you wish for a reply more than to the preliminary pages. Now, on the contrary, I consider the preceding half of your letter the important half. This last bit, all about the printed message, is not important at all. Why? Because your basic facts are wrong.

(1) I never published such a letter, for I was not in America, although if I had been I should have consented. In August of that year I was in Europe, and did not get back to New York until after that month's *Path* was published. I had sailed for London May 13th, on hearing of H.P.B.'s death, and stayed there three months.

Of course while away I had to leave all the publishing in the hands of Bro. Fullerton and others. But I do approve their work.

(2) The next baseless fact is thus smashed: *I did not write* the article you quote. I am not Jasper Niemand. Hence I did not get the message he printed a *part of* in his article. Jasper Niemand is a real person and not a title to conceal my person. If you wish to write him about the article, or any other, you can address care of me; I will forward; in time he will reply. This wrong notion about Jasper ought to be exposed. People choose now and then to assume that I am the gentleman. But several who have corresponded with him know that he is as distinct from me in person, place, and mind as you are yourself.

(3) Now, in July it was that Jasper Niemand got his message containing, I believe, things relative to himself, and also the words of general interest quoted by him. The general words he saw fit to use. Having had privilege to send his articles to *Path,* which accepts them without examination, his article was used at once without it being necessary for me to see it, for my orders were to print any he might send. Hence I saw neither the article nor proofs before publication. But I fully approve now as I did when, in the next September, I read it.

It is true I had later the privilege of seeing his message, but only read the text, did not examine the signature, and do not remember if even it had a signature. The signature is not important. The means for identification are not located in signatures at all. If you have not the means yourself for proving and identifying such a message, then signature, seal, papers, watermark, what not, all are useless.

As to "Master's seal," about which you put me the question, I do not know. Whether He has a seal or uses one is something on which I am ignorant. In my experience I have had messages from the Master, but they bear no seal and I attach no significance to the point. A seal on other messages of His goes for nothing with me; the presence or absence of a seal is nothing to me; my means of proof and identification are within myself and everything else is trumpery. Can I be more definite? Anticipating—as a brother lawyer—your question, I say in reply that I have no recollection as to any signature or seal on this message to Jasper Niemand, because I read it but once.

Further, I think it a useful message. The qualities spoken of were more than ever needed at that crisis, and words of encouragement from Masters, however trite, were useful and stimulating.

We do not—at least I do not—want Masters to utter veiled, mystical, or portentous phrases. The commonplace ones suit me best and are best understood. Perhaps if you were satisfied with simple words from Them you might have had them. Who knows? They have written much of high import, enough for fifty years of effort in the letters. Why should one desire private messages in addition? I do not. Some men would sell their lives for the most commonplace phrase from Masters.

But as Masters are still living in bodies, and that in your own country and not so far from you as I am, I consider you privileged in, so to say, breathing the same air with those exalted personages. Yet I know beyond doubt or cavil that we, so far away, are not exempt from Masters' care and help. Knowing this we are content to "wait, to work, and to hope."

Fraternally,

William Q. Judge.

P.S.—Perhaps I ought to say somewhat more fully that the message in *Path* from Master had, in my judgment, far more value than you attribute to it. There are in this Section many members who need precisely its assurance that no worker, however feeble or insignificant, is outside the range of Master's eye and help. My co-workers in New York were so impressed with the value to the Section of this particular message, that one of them paid the cost of printing it on slips and sending it to every member of the Section in good standing. Of course its worth and importance are better understood here than they can be by anyone not familiar with the Section, and I can see ample justification of the Master's wisdom in sending the words He did.

Communicating with Masters

The profane and the cowardly always say that the Master descends to the plane of the pupil. Such can never happen. And precipitation of messages from the Master is only possible when the pupil's highest ethical and intuitive faculties reach the level of the Master's normal and objective state.

—Wm. Q. Judge.

ACELDAMA

ACCORDING to the ancient Aryan Hindu texts all words have a value in a sense not usually recognized. This is called the mantramic power. Words are sounds, or symbols for sounds, and each word has a sonant structure which houses a range or scale of meanings other than its physical or intellectual content. This is but to say that any container may remain externally unchanged, while its contents may be anything but the original. Thus nearly every word has come to have two or more meanings, and fresh meanings are all the time being put into old familiar terms.

Take, then, the word Aceldama. Perhaps the ancient Syrian phrase *Okel dama,* from which the Greek and English word is derived, meant simply the same as the ancient Sanskrit *Kshetrajna.* The one is translated "field of blood" and the other is supposed to mean the Soul or Ego in the body. But from Kshetra is derived the word Kshatrya, the Warrior caste or, simply, a warrior, and Kshetra may also mean not only the body, but the Element (caste) of matter of which all bodies consist. Matter is therefore the field in which the struggle of life takes place, and the body the instrument in which, with which, and through which the incarnating Ego has to fight, whether for existence, survival, progress in right or wrong direction—*i.e.,* whether he advances or retreats, gains the victory or loses the battle. All this means the shedding and the losing of blood, actually and symbolically. Hence earthly existence is a "field of blood" for every creature.

Just as Hindus and Theosophists associate the word Kshetrajna with the great Epic, the *Mahabharata,* and its particular "field of blood," the *Bhagavad-Gita,* so Christians associate the word Aceldama only with the New Testament story of the suicide of Judas in the field purchased with the "thirty pieces of silver," received for the betrayal of Christ, and the particular use subsequently made of that field, henceforth called the "potter's field," the burial place of outcasts.

Either word, when sounded or thought of in a certain tone or mental note, may evoke some of the mysterious mantramic power and symbolic memory of either the Christ or the Judas in every man. And so with many other words, sounds, ideas.

YOUTH-COMPANIONS' FORUM

DEMOCRACY, *as a form of government, seems to have reached the twilight of its brief existence in Europe; and even in our own country its value is beginning to be questioned. What is the Theosophist's attitude toward this question?*

Ever since the time when the idea that government is directly responsible to the people first appealed to the perceptions of the great thinkers of our modern world, democracy as a form of government has not been an actuality. We have but to review the short history of those nations in Europe where an effort was made to apply the principles of democracy, to see how far short they fell from a sincere effort at self-government. Honestly to question the value of a democratic form of government, we have first to give that form of government a chance to function. This the people of the various countries of Europe and even of the United States have failed to do.

Because a government has all the rules and principles upon which a democracy can function, it does not follow that the conditions necessary for the successful working of that government are present. The dictionary defines the word as "government directly by the people." Lincoln, the great Liberator and champion of true democracy, called it "government of the people, by the people, for the people." Can we say that government, as we have observed it in this nation, exists solely for the sake of the people as a whole? On every hand we have evidence to the contrary. Innumerable minorities are lobbying to further special interests; industrialists, farmers, laborers, the countless classes and castes, all seek to promote their individual interests as against all others. This, in a society where all are theoretically equal. The legislation which seeks to benefit the whole of the country takes up very little of the time of the governing body.

The real cause for the economic and political troubles of the world is the failure of the nations to apply the principles of democracy. So long as selfishness, greed and local interests are placed above the welfare of a nation, so long will strife and dissatisfaction prevail.

By all means, let us question the value of democracy, but first, before we decide to do away with it, let us give it a fair chance to prove itself. Those great and enlightened minds — Washington,

Hamilton and Jefferson — when they laid the foundation of our republic, visualized a perfect and true democracy for the future, where freedom, equality and brotherliness reigned; but they also realized that the success of this form of government would be dependent on the knowledge and clear perception of the people.

When we consider the idealism of the great founders of the United States, and the enthusiasm with which the people of this country once entered into the task of self-government, it seems strange that there should exist today such a general apathy and cynicism toward the responsibilities of the individual citizen. What accounts for this lack of patriotism so evident in recent years? Is our national character changing?

"Eternal vigilance is the price of liberty." Here in America we have wanted a leader who will easily steer us out of the maze so that we may go on as we have before. Meanwhile this leader should do the impossible — should somehow get around all unpleasant effects and adjust conditions so that it will be unnecessary for us to think of government or the consequences of our actions.

It cannot be. No leader or group of leaders can, merely by evolving a social system, solve the country's ills. A social system in *practice* would solve many ills, but is it impossible to put the principles of government as already outlined in our constitution into practice? No; but this would mean getting away from the Personal-God idea; it would call for sacrificing the part to the whole, the personality to the Unity. That change must begin in man's own nature. Its result would be a brotherhood among men in all fields of activity.

Speed is one of the outstanding characteristics of well-to-do Americans, together with a careless lavishness, love of sport, and ever-present restlessness hurrying on and on from novelty to novelty, in a constant effort to fill the vacuum within that can be satisfied by thought only, by an understanding of true values.

But the poor, ever patient and suffering, who are faced by the needlessness of their condition when the corruption of those in power, political or otherwise, is exposed—what of them? What is the reason for the seeming fall of a country that rose so quickly and so gloriously from the ruts of the religious and national creeds of the old world—a world still under the shadow of the Dark Ages? Europe watched with surprised scorn the beginnings of our little republic. The theosophist knows that what seemed to the world a small effort was in reality the first visible beginnings of a

vast drama, watched by the Adepts—the ever-present helpers of mankind. That the constitution of the United States refers to no personal God seems strange, when we remember the strict religious creeds and dogmas of that day. The key-note of impersonality and freedom was struck by reference in the Declaration of Independence to "Nature's God." Who can doubt that the eye of Masters was over the drawing of this document?

Races from all over the world poured in until we were called the "melting-pot" of peoples. The country grew at an amazing rate up to the close of the nineteenth century. Since then we have been observing a sort of decline, or strange decadence which like an intruder faces our youthful nation—thus re-enacting the Roman rise and fall of fifteen hundred years ago. But it is not only the old Romans who are here again. The ancient Egyptian, Greek, Babylonian and Byzantine egos are here to mingle and merge in ever new combinations in a gradual preparation for the distant Sixth Race.

America, notwithstanding many bad tendencies, at the present is the hope of the world. The more advanced egos are drawn here and by the power of association old Atlantean memories are re-awakened. America has been called the new Atlantis, which is suggestive in connection with the following from an article entitled "Studies in Karma," in Theosophy, June, 1934:

> "Even for long ages after her main power was broken, Atlantis stood to the west as a terror to her newer and lesser neighbors. Can New Atlantis chastened somewhat by the individual woes of a million years of weak and separated wanderings, rise to be something else — a Teacher instead of a Terror to men? If so, then from her vantage-point on the fringe can she ameliorate indeed the woes of that dark age! But the struggle for light in America has yet to be won."

Now we are in a transition age, and in the boiling of many ingredients, as seen in the mixture of races in the United States, strange things come to the surface. Even though as students we cannot directly understand all that thus emerges, we may pin our effort and hope to the powerful forward sweep of a cycle which has the greatest possibilities the world has seen for a long time.

Upon whom does the responsibility of this opportunity rest? Mainly upon theosophists, because they are conscious of the situation. They know that the egos of old are returning, bringing with them ideas of the past. Our national character *is* changing. But it need be only reflection of the past that will go. Conditions are

acute. Politics is a series of crises. But the corruption and errors of our country need not be permanent. Theosophists should cast their eyes back to the great founders of our country. Remember Thomas Paine, to whom in large measure we owe our independence. With the understanding that Theosophy gives, read over the Declaration of Independence and the Constitution—for the forming of this Republic was an integral part of the Theosophical Movement. The idealism of our forefathers, though sincere, was too often in terms of the Personal-God idea, from which the country is now suffering through the irresponsibility and self-indulgence of its citizens. They did not have a true understanding of the meaning of "Nature's God" though they sensed the significance of their declaration of freedom. Such practical understanding and application can only be had from the spiritual basis given in Theosophy. The idealists of the present day are the Theosophists, for they have the eternal idealism that knowledge of Truth alone can bring.

Is there any direct contribution that the student of Theosophy can make to help cure our political ills?

(*a*) In the first of her "Five Messages" to the American Theosophists, H. P. Blavatsky has said, " . . . we (Theosophists) do not meddle in politics." Can it be possible that by not meddling in politics Theosophists can cure our political ills? That this is possible may be seen by understanding to some degree at least, the law of Karma, and that every ailment, political or otherwise, has back of it a mental and moral cause. It is also easy to see that even the best political shifts or arrangements do not elevate humanity one bit, and that any beneficial arrangement on the basis of politics must be temporary. Well aware of this, if the Theosophist did enter the field of politics, he would realize that the only lasting good he could do would be first by example, and secondly, by the promulgation of the teachings, although he must do this as an individual, and not as the protagonist of a political party. But since these both can be carried out in any field, why politics? The existence of certain "necessities of practical politics" is one of the reasons why as Theosophists we confine our efforts strictly to lines along which there need be no panderings, no evasions, or compromises.

The Theosophist knows that we cannot change other people no matter how strong our political power is, though it is commonly supposed otherwise in the world today. He knows that the only

one he can change is *himself,* and so if there is a direct contribution he can make, it is of no particular thing, but of his entire *living* and the pure Teachings which he is keeping alive in the world.

Mr. Judge gives us the cause and cure for our political ills when he says, "So long as the philosophy, the religion, and the view of life held by the people are wrong, just so long all reforms will be temporary. The people must be altered in thought and heart, and then conditions will right themselves."

(*b*) To speak of ills and their cure, whether they be ills of race, nation or individual, whether they be of body, mind or soul, is to ponder an ancient problem. The age of misery given and misery received has been thousands of years on its restless way. Are the ills of this great land *political* in nature? And can we say that political reforms will cure those ills? It would be the same vain hope to dye our clothes thinking thereby to rest our weary bodies or cheer our sad hours.

The old perils are upon us for bygone wrongs and abuses. Their forms may be new but the causes are the same. Can we build a hopeful future, a working political system with American citizens on the moral retrograde? It is a delusion to think so. What are our political ills anyway but surface sores arising from the greed, competition and enmity among men in all walks of life? These ills are selfish ills, moral ills, psychic ills of a deadly canker variety. On inner planes will be found their causes, on outer sheaths the effects.

Can these age-old ills be cured? Only by the strength in yet older truths—in timeless principles. What is needed is not amelioration of suffering but utter removal of its cause. Here the student of Theosophy is asked for a direct contribution. And among all the criers for solutions and leaders, among all those who claim to have found a "way out," the theosophist alone is aware of the *deus ex machina*—Selfishness, in deadly combination with ignorance of spiritual things. The theosophist has possession of that knowledge which shows the only direct line leading from chaos to serenity on all planes.

It might well be asked, why does he not show this universal solution to the world, which in its great need would surely listen? It is answered that this is the *main task* of theosophists and closest to their hearts—that the work of promulgation and teaching may never for an instant cease but proceed in constant growth so that more souls hungering for something other than a material Utopia

may satisfy that hunger. For this, theosophists have sacrificed all, their sole interest lying in the spiritual welfare of humanity. The most important part of the work, then, is a presentation of the ancient Wisdom-Religion, a promulgation of the scientific and ethical doctrines, such as Reincarnation and Karma, the maintaining of a focus for further study and application.

But what of the individual theosophist's stand on political and economic matters? H. P. B. sums up the answer conclusively in her first Message to the American Theosophists:

> "Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But, in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do. . . . The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being."

Humanity may be reached only through the individual. As each particle is colored, so will the whole be colored. The nation will improve and flourish as the units of the nation become purer individuals, more loving members of their families, more honest servants of the state and more loyal citizens of their country.

"THE GREAT EXTREME"

THEOSOPHISTS little by little become acquainted, even if only superficially, with the fundamental conceptions which underlie and pervade the great religions of the past. The basic ideas are as few in them as in *The Secret Doctrine;* they are, in very fact, the same, however worded.

Any attempt to express truth requires the use of language, and language is itself a concretion, a metaphysical materialization. Mind, we should remember, is neither of the great extremes, Spirit and Matter, but partakes of the nature of both. Hence the intelligence, which constitutes the essential nature of any being, tends ever to flow outward into form. From the "gaseous" or formless to "water" or the fluidic state of mind as well as of matter marks the immense and unknown ante-natal period of formation. From "water" to "earth," from attention to concentration, from the plastic to the fixed, is another immense transition, whether in states of matter or of mind.

The fixed condition, then, marks one extreme of soul and mind as well as body. When one examines into the nature of the human being he will see for himself that the organic body is neither solid, liquid, nor gaseous, but is a state of matter peculiar to itself. The body is a blend, a "critical" state, because of the partial consubstantiality of three states of matter, any of which is in itself relatively stable, *i. e.,* fixed. Chemically speaking, the nature of flesh is neither cellular nor crystalline—the two extremes—but what is now termed colloidal. During the growing half of any incarnation the preponderant tendency is toward the cellular, but the midpoint or "diameter" of the life-cycle reached, the opposite tendency prevails, and the bodily structure more and more reverts in the direction of origin—the "mineral" or crystalline condition. A "dead" body, placed in a receptacle which permits "air" to work upon it, but which at the same time conserves the "emanations," soon becomes a jelly-like amorphous mass—a colloidal reversion.

The mineral kingdom clearly represents the extreme, the horizon of Matter as known to us, within which all its myriad manifestations occur. Whatever is "born" comes into the field of our perception from beyond the mineral horizon. Whatever "dies" returns across that boundary beyond which the senses cannot perceive. Simple common-sense, another sense altogether from the physical ones, should tell us that the horizon of Matter and of the

senses is one and the same, that the physical senses and physical matter are "co-existent and co-eternal," the objective and subjective aspects of a single state, and that state but one of an indeterminate number of other states of one and the same substantial reality.

The like common-sense will make clear that "matter" as known to us lies necessarily between two other states of the one Substance-Principle. We know of these two (or more) states only by the changes they induce in our matter. We call them indiscriminately "the forces of nature." Our physicists have chased "matter" to the boundary spoken of when it appears to alter completely its nature and itself to become, or re-become, "force." From "force" to "matter" and back again, is the cycle of transformation or transmigration beyond which modern Science does not go—because it cannot transcend the limitation of sense-perception which is the causal side of that cycle.

But just as clearly as "force" relates to a state and states of reality, anterior and posterior to matter, and of which matter is but the extreme of fixation, so the scientist and the theologian, if they are to attempt to understand organic and inorganic existence, have to employ an element or elements in their own nature which cannot be placed in the category of either force or matter. They have, like all other men, to use their "mind."

There is a "correspondence" between mind and matter, between mind and force, as there is between force and matter. But that correspondence is little known and less studied, whether by ordinary men or by those looked to as authorities. If what we know of "matter," if what we have learned of the "forces" of nature, were by analogy applied to the field of the mind, we would soon see that mind is a third and superior state of the one Substance-Principle—and this demands attention to the great extreme in another dimension altogether.

THE THEOSOPHICAL TRINITY

NOWHERE will there be found a sharper contrast than that between the Theosophical conception of the "foundations of the world" and the like conceptions underlying all religions and all sciences and philosophies. These latter are legion and constantly undergoing alterations both because of the attritions of conflict, and as a result of internal friction. But the Theosophical views never change. In whatever language, in whatever form of speech in any tongue, the ideas themselves are immutable. Whether one studies the most ancient of all Scriptures, the *Rig-Veda*, or looks into the many myths and traditions descended from vistas beyond our reckoning, or whether one is a devotee of this or that cult of yesterday or to-day, the background of all these grotesque or orderly pictures is one and the same—the mystery of the Trinity in nature and in man.

No one can avoid this mystery. We come from it into birth. We return into it at death. While we travel from the one bourne to the other we are enveloped in mystery at every step. All that we know exists in what is to us the unknown, and is to this "Great Unknown" as the visible objects in space are to that fathomless space itself. Is the mystery, then, unfathomable? On this, one of the Theosophical *Mahatmas* once made a remark which all Theosophists would do well to consider as deeply as possible, both with respect to its content and its occasion. It was written in reply to a question from a man who represented in his own person the culture and the limitations of human life. The Master answers:

> "Fathom the nature and essence of the sixth principle of the universe and man and you will have fathomed the greatest mystery in this our world. And why not? Are you not surrounded by it? What are its familiar manifestations, mesmerism, Odic force, etc.?—All different aspects of one force capable of good and evil applications."

That "sixth principle" is, in Theosophical terminology, *Buddhi*. Its "aspects" are, primarily, two, whether in the "universe" or in "man". These two aspects are the fundamental "pair of opposites" —in Theosophical language, *Atma-Buddhi*. Being but "aspects", they are but the extremes of one and the same Reality, have no validity, no existence in themselves, any more than the "two sides to every question" have any existence apart from the Question itself. *Atma-Buddhi*, then, represent the two sides of the great

question every man, every being, is ceaselessly trying to resolve—that is, to bring the known and the unknown to self-realization.

What any man now knows was once to him unknown. "The nature and essence" of the "sixth principle" is not changed either by our knowledge or lack of it. The change is in our attitude toward and relation with it. It behooves Theosophists to take stock of their present attitude in order to determine for themselves whether that existing attitude corresponds with the attitude of the Masters of Wisdom. Attitude toward what? Toward the "different aspects of one force capable of good and evil applications". Attitude determines action: action of any kind is the application made by any being of the "one force".

A survey of human history, a glance at one's own history, shows beyond doubt that man's applications of this "force" are more often destructive than creative—and that this is, moreover, the fact with regard to those actions intended for "good" by us. Why is this?

The "sixth principle" spoken of by the *Mahatma* is so, numbering from "matter" upward through the varying applications of the one force. Numbered the other way about, from "highest" to "lowest", it is the second "principle"—that is, application of the one force or power behind all phenomena. *Buddhi* is to *Atma* as the passive to the active pole—as "matter" to "spirit". Hence, in the *Secret Doctrine Buddhi* is spoken of (from our plane of perception) as "matter", while to *Atma* is reserved the designation of "spirit". *Both* are spoken of as identical, and as an illusion, a *Maya*. In themselves all these statements are, to us, mutually contradictory, self-destructive. Result: confusion, "dissension and differences of individual opinion" among Theosophists, as among students of other systems, over what is really sought to be conveyed by the Teacher.

The explanation is simple—so simple that we do not "see" it, because we are looking for a complex solution of the "riddle of existence". The "simple" means the uncompounded, the *irresolvable*. For into what could be resolved that which is actually simple? Conversely, from what could issue that which is actually simple? We live in a world of compounds, ourselves a complexity. We can "reduce" these to two opposite "elements"—no more, no less. It is these two "elements" of all Nature and of all beings which are meant by the expression *Atma-Buddhi* or Spirit-Matter. Notice the hyphenation, intended to convey that the two are one,

and represent the *flow of force* from each to the other in that rhythmic alternation so graphically termed "the Great Breath". Says H. P. B. (*S. D.*, I, 276-7):

> "It is on the acceptance or rejection of the theory of the *Unity of all in Nature, in its ultimate Essence,* that mainly rests the belief or unbelief in the existence around us of other conscious beings. . . . It is on the right comprehension of the primeval Evolution of Spirit-Matter and its real essence that the student has to depend . . . for the only sure clue which can guide his subsequent studies."

Theosophists, like many others, accept "the theory of the Unity of all in Nature, in its ultimate Essence". They then proceed to wrangle over terms used—as if that would lead them to the "right comprehension" which the two quotations given are intended to facilitate. All this is plain *materialism*, quite as much so, because the same thing as, the wrangling over theological dogmas and scientific theories which goes on everywhere. All alike assume a single Source for everything that has been, is, or shall ever be. Forthwith they endeavor to consider the *Omnipresent Reality*: (*a*) As something apart from themselves and Nature; (*b*) as something that can be measured, defined, described, in terms of sense-perception (scientific speculations), in terms of psychic-perception (religious "experiences"), in terms of metaphysical casuistry (dogmatic theologies). All these polyglot affirmations and denials stand exposed in a single sentence of Shankaracharya: "The *one-ness* of the Self with the *Self* is already the fact, not a something to be brought about. Awaken thy Self to the identity of the Soul with the Self."

Phenomena — or Wisdom?

Astral body formation, clairvoyance, looking into the astral light, and controlling elementals, are all possible, but not all profitable. The control of these hidden forces is not easily obtained, nor can phenomena be produced without danger, and in our view the attainment of true wisdom is not by means of phenomena, but through the development which begins within. Besides that, mankind in the mass are not able to reach to phenomena, while every one can understand right thought, right speech, and right action.

—Wm. Q. Judge.

STATES OF HUMAN CONSCIOUSNESS

FOUR only of the seven *planes* of Cosmic Consciousness are accessible to human intellect as developed at present. For that intellect the three higher planes are an "abstraction," *i.e.*, non-existent whether to human memory, imagination, ideation, or other form of perception. On the other hand, the seven *states* of human consciousness pertain to quite another question. There is, therefore, but a *correspondence,* or mutual interaction, between the human and the divine or spiritual planes and states. It rests with each man to attune the three higher states in himself to the three higher planes in Kosmos. Manifestly, before he can do that, he has to awaken the three "seats" in himself to life and activity.

The text and diagram on pages 199 and 200 of the first volume of *The Secret Doctrine,* like other key statements of true Occultism, call for correlation first of all. They must be searched for, recognized when found, and made coherent so far as the student is able to grasp them. This merely first and preliminary step is rarely consciously and consistently taken. All that most students get from the written texts is taken "at random." This is that functioning of the human mind or intellect which Patanjali calls "the exercise of thought without Argumentation." It is the mere amassment of the materials for meditation or reflection, the gathering together of all that is accessible regarding any particular subject or object selected for "contemplation." This takes *work*—work in the same sense that a scientist, a theologian, a philosopher or any other man with a determined purpose to achieve must work.

"Argumentation" is but the beginning of genuine meditation. "When the materials all prepared and ready," they have to be compared and contrasted. At once the student begins to perceive the actuality that "there are two sides to every question." There are "arguments," *i.e.,* perceptions, inferences, evidences, testimonies, which lead in opposite directions, and hence to antithetical conclusions.

Of the small percentage who essay to *think,* not merely to "cerebrate," nine out of ten are caught and held fast in this first step. They "take sides"—one side or the other—to the *exclusion* of its opposite, and therefore lose all sight of their original object, which presumably was to find "the truth, the whole truth, and nothing but the truth." Henceforth they see only their own side of the question —not the Question itself. Which "side" the student takes depends

on two forces: the present state of his will or motive; the influence thereby precipitated of his past attempts at achieving his objects of whatever nature. It follows that if either his past or present motive is colored or tainted, even unconsciously to himself, he falls into some form of materialism or psychism. He becomes himself the first and greatest victim of his own rashness and heedlessness. It is bad enough to be the serf of the senses and sensations, worse to be one "whose thoughts become an army and bear him off a captive slave," but these are as nothing compared with him who falls victim to "meditation with a seed."

No matter what a man's past may have been, he can make a "fresh start"—*provided* he looks that past squarely in the face, recognizes it for what it is, admits his own responsibility for it, and is *determined* to travel henceforth on another basis. It is to all such that Krishna asserts: "Even if thou wert the greatest of all sinners, thou shalt be able to cross over all sins in the bark of spiritual knowledge." To "look one's lower nature in the face" *is* an act of the Spiritual Will, *is* the immediate producer of "spiritual knowledge"—that is, *self*-knowledge.

By this, and by this alone, are two of the "three seats" awakened to life and activity in the student himself. A horrible "despondency" supervenes—not a moment of ecstasy, as most imagine, when a man sees himself for what he is,—that is, as he has conceived Self to be. He is all too apt to relapse, to lose faith in himself and consequently in his Teacher. What is he to do?

He must arouse the *third* "seat": he must act, he must work, he must put his "good intentions" into *practice*. "Hell," says Dr. Johnson, "is paved with good intentions." The number of men with "good intentions" is enormous. The number who put their profession into practice is very small. Those who do so with "Deliberation" are very, very few.

"Deliberation," with Patanjali, is the second stage of true Meditation. When this stage is reached all three "seats" are active, and the risk is both reversed and increased. "Beatitude," or the mere *rapture* of the Divine state, enthralls and enfolds the aspirant, as it does in Devachan or Nirvana. If he succumbs to it, as many do, his original object of *Knowledge* is lost. He becomes absorbed in the "world of the Devas" as others are in the "world of the Rakshas and Rakshasas." Yes: "Great *Sifter*" is the name of the "Heart Doctrine."

THE GREAT WAR

CONTEMPLATION upon present day world conditions from the point of view of Theosophy sheds great light on the probable future course of humanity. From other viewpoints, these troublous times are likewise held to be crucial, but without the perspective which only a synthetic and scientific philosophy furnishes, the sight is blurred and there can be no true knowledge of whither the races of men are going. The perspective necessary for clear seeing is a dual one: back into the past and forward into the future. Only a far enough vista through the corridors of the past will help open the gateways of the future. The present then stands out in its true setting, making it possible to evaluate the passing show at its true worth.

The present day message of Theosophy contains just such an appeal to consider the present and the future in the light of the past. In the "Introductory" to the *Secret Doctrine,* H. P. Blavatsky calls attention to the unbroken continuity of the Theosophical Movement. She points out that to understand correctly the mysteries of the pre-archaic periods, it is necessary to gain a better insight into the landmarks of the movement during the historical period. All her efforts are directed to a truer interpretation and better comprehension of these landmarks. As no part of life is outside the purview of Theosophy, so no phase of history is outside of or unrelated to the Theosophical Movement. A knowledge of Theosophy and the eternal Theosophical Movement is the key which will unlock the mysteries of the past and reveal the course of the future. In the "Introductory" referred to, H. P. B. employs the following graphic illustration:

> When a tourist coming from a well-explored country, suddenly reaches the borderland of a *terra incognita,* hedged in, and shut out from view by a formidable barrier of impassable rocks, he may still refuse to acknowledge himself baffled in his exploratory plans. Ingress beyond is forbidden. But, if he cannot visit the mysterious region personally, he may still find a means of examining it from as short a distance as can be arrived at. Helped by his knowledge of landscapes left behind him, he can get a general and pretty correct idea of the transmural view, if he will only climb to the loftiest summit of the altitudes in front of him. Once there he can gaze at it, at his leisure, comparing that which he dimly perceives with that which he has

> just left below, now that he is, thanks to his efforts, beyond the line of the mists and the cloud-capped cliffs.

There are two modes of looking back upon the past and forward into the future: by means of the short sight of the intellect — the eye of matter, and through the well-nigh omniscient vision of the Divine Ego — the eye of Spirit.

We can never acquire true knowledge by the study of events *as such,* but rather by understanding the abstract ideas, and the eternal plan of which the events are but the concrete, ephemeral, and ever-recurring expressions. The *Secret Doctrine* devotes considerable space to an account of the War which is being waged throughout the entire manifested cosmos — in heaven as on earth. It shows that this War is coeval and coeternal with manifestation itself, and must be considered in conjunction with the grand purpose of all evolution. The perversion of the problem under consideration was due to priestcraft and consisted in degrading the abstract principles of good and evil into a personal god and a personal devil. To quote from the *S. D.* II, page 484:

> For over sixteen centuries the new masks, forced on the faces of the old gods, have screened them from public curiosity, but they have finally proved a misfit. Yet the metaphorical Fall, and as metaphorical atonement and crucifixion, led Western Humanity through roads knee-deep in blood. Worse than all, they led it to believe in the dogma of the evil spirit distinct from the spirit of all good, whereas the former lives in all matter and pre-eminently in man. Finally it created the God-slandering dogma of Hell and eternal perdition; it spread a thick film between the higher intuitions of man and divine verities; and, most pernicious result of all, it made people remain ignorant of the fact that there were no fiends, no dark demons in the Universe before man's own appearance on this, and probably on other earths. Henceforth the people were led to accept, as the problematical consolation for this world's sorrows, the thought of original sin.

The perversion of the eternal verities into anthropomorphic powers by the founders of organized Christianity was merely a repetition of what had occurred before, as we can see by the following quotation: (*S. D.* II, 500):

> Esoterically, the *Asuras,* transformed subsequently into evil Spirits and lower gods, who are eternally at war with the *great* deities — are the gods of the Secret Wisdom. In the oldest portions of the Rig Veda, they are the spiritual and the *divine,* the term *Asura* being used for the Supreme Spirit and being the

same as the great Ahura of the Zoroastrians.... There was a time when the gods Indra, Agni, and Varuna themselves belonged to the *Asuras*.

In the Aitareya Brahmana, the breath (*asu*) of Brahma-Prajapati became alive, and from that breath he created the Asuras. Later on, after the war, the Asuras are called the enemies of the gods, hence — "A-Suras," the initial "A" being a negative prefix — or "no-gods" — the "gods" being referred to as "Suras." This then connects the *Asuras* and their "Hosts" ... with the "Fallen Angels" of the Christian Churches, a hierarchy of spiritual Beings to be found in every Pantheon of ancient and even modern nations — from the Zoroastrian down to that of the Chinaman. They are the sons of the primeval Creative Breath at the beginning of every new Maha Kalpa, or Manvantara; in the same rank as the angels who had remained "faithful." These *were the allies* of *Soma* (the parent of the *Esoteric Wisdom* as against *Brihaspati* (representing ritualistic or *ceremonial* worship). Evidently they have been degraded in Space and Time into opposing powers or demons by the ceremonialists, on account of their rebellion against hypocrisy, sham-worship, and the dead-letter form.

It becomes obvious, once the theological perversions pointed out in the passages quoted are eliminated, that only self-conscious, responsible Mind-Beings — MEN — are the authors of all the wars which line the pathway of evolution. The struggles going on in "blind" (non-self-conscious) nature are merely the reflections of the wars initiated, perpetuated and fought by and between *Manasic* Beings. These wars in their ultimate origin are wars between the Prophets of the Right Path and those of the Left.

"The latter, having inaugurated the birth and evolution of the sacerdotal castes, have finally led the world into all these exoteric religions, invented to satisfy the depraved tastes of the "*hoi*-polloi and the ignorant for ritualistic pomp and the materialization of the ever-immaterial and Unknowable Principle" (*S. D.* II, p. 503).

It is the failure to trace evil to its ultimate origin that has produced confusion as to what and who is the real adversary of the human race. As between passive selfish goodness and active evil, the latter is preferable. The ideal of the prophets of the Left Path, and their protégés, the clergy of the masses, has been blind, passive goodness and spiritual inertia. The drama of Prometheus by Aeschylus, who was an initiate, contains this idea:

> The demi-god robs the gods (the Elohim) of their secret — the mystery of the *creative fire*. For this sacrilegious attempt he is struck down by KRONOS and delivered unto Zeus, the FATHER and creator of a mankind which he would wish to have blind intellectually, and animal-like; a *personal* deity, which will not see MAN "like one of us." (*S. D.* II, 414).
>
> The gift of Prometheus thus became a CURSE — though *fore-known* and *foreseen* by the HOST personified in that personage, as his name well shows. It is in this that rests, at one and the same time, its sin and its redemption. For the Host that incarnated in a portion of humanity, though led to it by Karma or *Nemesis,* preferred free-will to passive slavery, intellectual self-conscious pain and even torture — "while myriad time shall flow" — to inane, imbecile, instinctual beatitude. (*S. D.* II, 420-421).

The true adversary of Man is the *idea* that his redemption is in the power of any Being or force outside of his own divine SELF; and Man's true enemies are all those who in one form or another advocate and seek to perpetuate this idea. This is the dark basis in which the western nations have been fast-fixed for some fifteen hundred years, and from which Theosophy is striving to free them. The true nature of the "War" must be understood, if the suffering of the nations is not to be in vain. That true nature is expressed in the following:

> The modern Prometheus has now become *Epi-metheus,* "he who sees only after the event"; because the universal philanthropy of the former has long ago degenerated into selfishness and self-adoration. Man will rebecome the *free* Titan of old, but not before cyclic evolution has re-established the broken harmony between the two natures — the terrestrial and the divine; after which he becomes impermeable to the lower titanic forces, invulnerable in his personality, and immortal in his individuality, which cannot happen before every animal element is eliminated from his nature. When man understands that *"Deus non fecit mortem"* . . . , but that man has created it himself, he will re-become the Prometheus before his Fall, (*S. D.* II, 422).

ON THE LOOKOUT

Sir Oliver Lodge Muses

At 85 years of age, Sir Oliver Lodge recently voiced through the Associated Press, views which represent retrospect and foreshadowing by a career as active as it has been prolonged. We quote from the London dispatch of July 4:

> The celebrated scientist and psychist, sometimes called "the Darwin of Spiritualism," looks back with sorrow upon those scientific achievements which, he believes, have brought terror to the world.
>
> "We know things that we never should have known—things of the devil," he sadly observed in a birthday interview.
>
> "Think of radio—my first love. I never dreamt that an electrcal discovery of mine would ever be used to send airplanes to bomb innocent children. Yet that has happened.
>
> "And I feel responsible, even though other hands than mine brought fulfilment of that idea. If that is the use science makes of new knowledge, then I wish the secret of wireless signaling had never been made clear to me.
>
> "There is a surfeit of science. The world is sick and tired of scientific achievements. Too many of our endeavors, those things which I and others have struggled to bring about, have been so grossly abused.
>
> "The time has come for stock-taking. Science should consider what it has on hand and concentrate on that, rather than on adding to the knowledge of a world already ill of indigestion. Too much knowledge has already taken the wrong path."

His Vision of the Future

> "Science has not much to offer us now. I can see nothing it can give us that would approach the great events of the last 100 years.
>
> "The biggest thing ahead—and perhaps not so very far ahead—is the discovery of the new world, interacting with the spiritual world and yet not of it, where it will be found that man is not the highest being and that there are a multitude of other intelligences, some of them far more highly endowed than ourselves."
>
> Sir Oliver envisages an eclipse if not a total obliteration of civilization in the event of another world war.
>
> "I am an old man now," he said, "and what the world does matters little to me. Yet only we who understand the possibili-

ties of recent scientific discoveries realize how horrible another great war would be."

What Is the Lesson?

What attention will be given by his thousands of fellow scientists to Sir Oliver's "dying declaration" or final "confession"? Will they give "absolution" to him—so as to claim it in the end for themselves? Will they, like him, *both* "point with pride, and view with alarm," as is the fashion in church and state quite as much as in science—while they go on repeating the "ancient errors of the race"?

And what of the "Spiritualists" of the thousand-and-one named and nameless varieties? Sir Oliver was as distinguished a figure in the disorderly no-man's-land of the psychic world as in the exploration of the physical universe. Will the countless multitudes avid for its secrets do as he has done, in theory and in practice, heedless that their "science" will even more surely "turn to dust and ashes in the mouth" than have the "achievements" of physical science?

Those to whom "the secrets of nature," visible or invisible, are an irresistible lure, and who seek to enter her forbidden domains by "the postern gate of dreams," whether of lust or conquest, might take to themselves Dr. Johnson's prelude:

> "Ye who listen with credulity to the whispers of fancy, and pursue with eagerness the phantoms of hope; who expect that age will perform the promises of youth, and that the deficiencies of the present day will be supplied by the morrow—attend to the history of Rasselas, Prince of Abyssinnia."

And What of Theosophists?

Surely Theosophists, of all men, might turn to heart-searching and self-inspection, both in retrospect and in prospect, from a survey of every form of sociology, to a consideration of their own share of responsibility for the existing world-chaos. For to those who called and call themselves Theosophists has been committed a trust greater by far than to any and all other men, once they recognize and are convinced that in the mission and the message of H. P. Blavatsky are transmitted and recorded the science and the spiritualism, the philosophy and the sociology, of the Masters of Wisdom. What have we done with the treasury entrusted to us for disbursement in the "healing of the nations"? Has not the history of the Movement sadly witnessed that our profession of

faith is, as it has been, a mockery and a betrayal of the Higher Self? Has not our conduct testified unmistakably that despite our inheritance and our soi-disant allegiance to the Three Objects of the Theosophical Movement, the majority of Theosophists regard their Theosophy and their duty as something to be taken "As You Like It"—in that play's own words: "Motley's the only wear"? What motley and what medley passes current as *Theosophy!*

Modern Occultism

Under "Studies in Psychic Phenomena," in a recent New York *Times,* appeared some comments on "An Outline of Modern Occultism" by Cyril Scott. We quote, condensed:

> Mr. Scott lucidly explains the principles of occult metaphysics, psychology and ethics and interprets them in terms of theosophy, of the fine arts, science, medicine—homeopathy and allopathy—astrology and psychometry.

However "lucidly" and "well arranged" the work may seem to be to the *Times'* reviewer, Mr. Scott's "Studies" can only make Theosophists smile—and sigh. Here are a few of the statements:

> The two aspects of occultism which seem to stand out the most conspicuously are, first, the simple and ready answers which occultists have to almost every enigma that has troubled scientists as well as theologians.
>
> Through the power of clairvoyance, the occultists believe that they know where and how the human soul enters the body.
>
> According to them [the occultists], it [the human soul] evolves, as does the body, and on reaching a sufficiently high level of development is able to choose who will be the parents of its body, and select those qualities of either the father or mother which it most prefers.
>
> Some of the "masters" have by means of clairvoyance seen souls hovering about newlyweds.
>
> Why are some people unable to have children? The occultist answers—because no soul desires to accept them as parents.
>
> How is telepathy, clairvoyance or prevision possible? The occultist tells us that we are made of mental stuff as well as material substance. The activities of the former are not limited by space and time.
>
> Occultism purports to be a sort of religion of religions. It does not directly attack any of them, but professes to include all. Neither Buddha, Christ, Luther nor Mrs. Eddy appear to the occultist as false prophets, but instead as mediums who, in their different ways, carried out the work of one of the three cosmic officials known as "the World Teacher."

Mysterious Cities

Seemingly strange findings are made from time to time, in science, religion, psychology, archaeology and in other fields of investigation. A picture of the "Oldest Skyscrapers" is reproduced in *Popular Science* for May, 1936. One might easily think it a picture of a modern city. We quote from the accompanying explanatory text:

> Like a mirage seen by a thirst-crazed traveler, the fabulous skyscrapers of Shibam, twelve and more stories high, rise from the midst of the desert in Southern Arabia. Only a few outsiders have ever set eyes upon this legendary city. One of the few, and the first to return with actual photographs to back up tales of its wonders, is Hans Helfritz, German explorer. His experiences are related and illustrated in his book, "Land without Shade," just published by the Robert M. McBride Company.
>
> The white towers, he reports, date from the time of the Queen of Sheba. Built of mud-and-straw bricks that have hardened to granitelike consistency, *they have survived the centuries and are still inhabited.* Dwellers live in the elaborately furnished and decorated upper stories, to which cemented clay staircases give access. . . . the skyscrapers outwardly show startling similarity to modern buildings. The city has a population of about 6,000 and is the most ancient and important in the forbidden province of Hadramaut.

"Life in the Brain"

Materialism is the attempt to square everything with physical existence. "Flow of Life in the Brain" forms the subject of an article in the New York *Times,* March 29, 1936. The article is introduced most excellently: "Consciousness, a force as mysterious as life itself and recognizable only indirectly through its manifestations." Then the writer goes on to argue that *consciousness* "can now be 'seen' by means of a 'consciousness lens' described at the closing session of the Federation of American Societies for Experimental Biology." The article continues:

> With this new "thought trap" scientists of the physiology department of the University of Illinois sat and watched the stream of consciousness of an animal as it ebbed and flowed, and made minute measurements of the tiny invisible consciousness waves as they rose and fell.
>
> What they have seen gives added confirmation to the accumulating mass of evidence pointing to life and consciousness as largely electro-chemical phenomena.

Sunspots and Business

The *Literary Digest* recently published a record of the sunspot cycles since 1874, upon which is superimposed a chart of business conditions. It is gotten up by Dr. Loring Beal Andrews of Harvard University. Odd to say, due credit is given to Prof. Jevons, who advanced the same theory 65 years ago, and who, as it happens, is quoted by H. P. Blavatsky.

The idea is received with mixed feelings in the astronomical world. Dr. Adams of the Mt. Wilson Observatory, flatly rejects it. Dr. Chas. G. Abbot, Secretary of the Smithsonian Institution, is favorably inclined.

> . . . Dr. Charles G. Abbot, Secretary of the Smithsonian Institution in Washington, thinks "Andrews' result probable but difficult to prove," is "convinced precipitation is strongly associated with quadruple sunspot cycle of about forty-five years," and believes that it is "quite possible human reactions associated with ultraviolet rays are affected by sun-spot cycles, and thus economic cycles may be governed by sun-spots."

Scientific Evidences

Dr. Harlan True Stetson of Harvard University, agrees — and he has studied the biological effects of solar action more than any other living *savant*.

> Agreeing with this opinion is Dr. Harlan True Stetson, of the Harvard University Institute of Geographical Exploration. He has studied the effect of sun-spot cycles on such apparently unrelated matters as radio reception, the yield of fur-bearing animals, the level of water in lakes and rivers, and the growth of trees.
>
> Every one of these, he says in the *Scientific Monthly,* shows unmistakable influence of the sun-spots. The growth rings of trees, which can be seen when the trunk is cut across and polished, show fat, healthy periods of increase in the years of sun-spot maxima. When sun-spots are few, the rings are thin, suggesting slow growth.
>
> By connecting the sequences of rings from modern trees with those much older, taken from the roof-beams of prehistoric dwellings, a connected series can be traced for hundreds of years.
>
> They all reflect the known sun-spot cycles in approximately eleven-year rhythms. Even the wood in Egyptian toys cut 4,000 years ago reveals the same rhythmic pattern in the grain.

Scientific Theories

This scientist advances three possible theories to account for the phenomenon.

> 1. More heat is received from the sun in times of many spots. This increases evaporation from the oceans, brings more rain to the land and produces bumper crops. Prosperous farmers can then buy autos, clothes, radios, tools and luxuries. Stocks go up and prosperity is wide-spread.
>
> 2. The increased electrical bombardment in times of many spots may ionize the air, improving the buoyancy of human beings and bettering their health. Decreased electrification when spots dwindle may produce an opposite effect.
>
> 3. People may become stimulated and optimistic, and at other times depressed and gloomy, through direct action of emanations from the sun.

Hypotheses 2 and 3 are of course closely interwoven. It is to these principally, plus some other Theosophically known but scientifically unrecognized factors, that we would ascribe the phenomenon.

The Hermetic Teaching

If one actually studies the graph, it is found corect that

> The relation between sun-spots and prosperity, this combination shows, is irregular. But, strikingly, every sun-spot maximum since 1882 has been a time of stability or opulence, and has been followed within thirty months by depression.

But there are irregularities in the curves which show the influence of another cycle of great importance: that of the septennial. Let us add a much older authority:

> "The creation of Life *by the Sun* is as continuous as his light; nothing arrests or limits it. Around him, like an army of satellites, *are innumerable choirs of genii* . . . They fulfill the will of the gods (Karma) *by means of storms, tempests, transitions of fire and earthquakes;* likewise by famines and wars, for the punishment of impiety . . . It is the Sun who preserves and nourishes all creatures; and even as the Ideal World which environs the sensible world fills this last with the plenitude and universal variety of forms, so also the Sun, enfolding all in his light, accomplishes everywhere the birth and development of creatures . . . All these Genii *preside over mundane affairs,* they shake and overthrow the constitution of States and of individuals; they *imprint their likeness on our Souls,* they are present in our nerves, our marrow, our veins, our arteries, and *our very brain-substance.*" (*Secret Doctrine,* 1888, I, 294.)

Telepathy and Tragedy

Press dispatches gave a circumstantial account of a happening so prominent in Budapest that there can hardly be doubt as to its actuality. Eugene Kerner, an orchestra conductor, dropped dead in the course of his work. At the same moment, Nelly Abranovits, a chorus girl who had been secretly engaged to him for three years, and who was dancing in another theater, fainted on the stage. Her first words upon being revived were: "He is not dead, is he? Oh, it can't be true. Do tell me that he is not dead!"

"What are you talking about, Miss Abranovits?" asked the attending doctor.

"Eugene Kerner, the orchestra conductor — my fiancé. He is not dead, is he? Oh, I had such a terrible vision!"

This vision, as she described it, was the actual happening. She told it in detail before the news of Kerner's death reached her theatre.

The Suggestive Image

One Lester Larson of Minneapolis, seated in a theatre, watched a face-lifting operation on the screen. The spectacle making him faint, he left, losing consciousness just as he reached the glass lobby door. He fell through this and hung by his neck in the shattered glass.

How did Larson happen to drop in at this particular show?

What was there *in his nature* that made him so susceptible to what he saw?

What timed him to fall when he did?

Counter Balance

There was an usher with presence of mind to lift Larson instantly from his horrible trap, to call a taxi, and to rush him to a hospital without waiting for an ambulance.

There *happened* to be at the hospital a surgeon who *happened* to have at hand the one piece of apparatus necessary to save the boy's life.

There *happened* to be at hand two policemen who had answered the accident call and who both volunteered for a blood transfusion.

The blood of *both* the men *happened* to be of the right type — on the average only one out of four persons will suit a given case.

There *happened* to be present four surgeons able to handle the extremely complex and fast operation necessary to save the patient's

life. The entire affair was at such close quarters that even the stoppage of the taxi for a traffic signal would have cost a life.

Old Truths Refashioned

This is just another instance of the manner in which modern science is forced, year after year, to bow to ancient wisdom — and even to popular "superstition."

Lunar influence was accepted under the guise of "polarized light"; witchcraft under "suggestion"; prenatal influence became reasonable — in fact, inevitable — when the hormones were discovered. Eating the heart of an enemy to gain his courage also became reasonable with the same discoveries. The Chinese remedy of powdered toadskin became scientific with the discovery of bufagin. Palmistry and phrenology were found to have a remote but real basis in fact with the discovery that certain physical types are predisposed to certain diseases. The basic idea of the alchemists — the convertibility of the elements — is now accepted science. And now astrology marches full-armored into the but feebly resisting scientific ranks! What next? One wishes that the "next" could be an open and honest recognition that the universal human experience of the ages has garnered real knowledge; and that the investiture of some homely "superstition" with a Graeco-Roman multisyllable does not make it a "new discovery."

Science has before it an almost untouched field in the openminded investigation of ancient magic.

The Crime of Capital Punishment

"All who are engaged in the true service of humanity" are Theosophists whether or not they be aware of it. They are either conscious or unconscious Theosophists, and there are all degrees of both. The cry of such an one in the New York *World-Telegram*, April 6, 1936, is a brave declaration on capital punishment, as well as a commentary on the civilized barbarism called war:

> How much longer in this so-called civilized world must capital punishment exist?
>
> There is in the Good Book a divine law, "Thou shalt not kill." Why does this law not apply to State and nation as well as individual? The state, in killing the criminal, is likewise stooping to the ethics of a common murderer and adding one more crime to his (and you and I pay the man who stands at the switch).

Two "wrongs" do not make a "right."

Was it not Bulwer Lytton who said:—"Society has erected the gallows at the end of the lane instead of guide posts and direction boards at the beginning."

By what divine right can a State say when a man shall live or die? The balancing of that debt is a matter between the man and the law of compensation.

If civilization is advancing how can our higher ideals tolerate this obnoxious man-made law? Have we made no progress since the days of the Roman arena or the French Revolution when men gleefully counted the heads dropping from the guillotine?

Capital punishment is a crime against humanity as well as the subjected individual and his family. After each and every execution the world is a dirtier, grosser and less decent place in which to live because of the deadly current and emanations of hate and lust which arise from such an act.

"Things to Come"

"On the Lookout" has had the moderate pleasure of witnessing the film version of H. G. Well's noted work. The scenario is a striking example of the delimitation of the materialist-idealist mind. The presentation of civilization celebrating Christmas in happy oblivion of threatening war; its onset armed with all its modern panoply, and the ultimate maceration of civilization into a new Dark Age, are vivid, and unhappily, probably true to the future so far as Europe is concerned. Especially effective is the scene of the local "war lord" — one of many who ultimately come to dominate the débris — scratching his vermin in the midst of a bombastic oration on the glories of his "free and independent State" which is camping among the ruins. True to life also is the degeneration of the thundering might of international organized war into local but bloody bickerings between the dwellers of the little town and the "hill men"; the final complete oblivion to the affairs and even the existence of the communities beyond their immediate contact.

Anti-Climax

At this point there comes on the scene "rehabilitation" in the form of a super-organization of scientists and technicians, who take over the world and proceed to remodel it according to strictly Technocratic ideas. From here on the whole "business" tapers off into an exhibition of the Wellsian type of mind. It is, as various critics have put it, merely an exhibition of futuristic

mechanism, awe-inspiring, no doubt, to a certain type of arrested development. There is some irony in the fact that a technical spectator can detect this "machinery of the future" performing work according to less efficient principles than are used by present-day equipment.

The populace finally revolts against endless "progress" in this direction, and tries to destroy a space-gun from which a rocket is fired at the moon; they want rest and a chance to enjoy life without eternally striving for some new goal. But, says the super-scientific spokesman, "man must go on—and on, and on!" To the moon first, it seems, then to the other planets, and ultimately to the stars. In the effort to accomplish all this—"we have not abolished courage and hardship and death; we have made them worth while!"

One may comment on this "glorious future" by quoting Ouspensky: "Man, it seems, having conquered the surface of the earth, must next continue his progress by boring a hole through it. And then what? Bore another one back?"

"Creation by Evolution"

News items read may or may not be quickly forgotten, but books on vital subjects are consulted again and again, often for many years. "Creation by Evolution" edited by Frances Mason and "Dedicated to Those who Seek Evidence of Nature's Universal Method of Creation and to Those who Find the Story of Inexhaustible Interest" contains a Foreword by Henry Fairfield Osborn. It is more particularly this Foreword which stands as witness to the "expanding universe" of the Scientific mind, albeit in a somewhat limited and restricted sense.

Dr. Osborn observes: "the leading biologists of England and America [are] coöperating in a great endeavor to give the full meaning of the word 'evolution.' No word in any language at the present time is so comprehensive as this; few words so misunderstood." We quote from the text:

The Evolution of "Evolution"

> The original import of the word "evolution"—to unfold or to unroll, as a flower is unfolded—is too restricted, because, as theoretically presented in Lloyd Morgan's doctrine of emergence and as practically proved by Paleontologists, evolution is far more than the unfolding of something that already exists, as the germ develops and unfolds in the beauty of a rose; evolution is the incessant appearance of new qualities, new characteristics, new

powers, new beauties, for which there is no antecedent in experience or no *evident* promise in the germ itself.

We almost feel the need of returning to the wonderful adaptive language of the Greeks in an attempt to discover a new word or combination of words which shall better express all the many forms of activity Nature is now revealing. If from Greek sources a new word could be borrowed or coined, it should certainly express the new principle that is implicit in Lloyd Morgan's "emergence," in Bergson's *evolution créatrice,* in Osborn's "creative evolution," or in *"creation by evolution."*

This originative and creative principle of emergence, of creative evolution, appears to be lacking in the lifeless universe, even as revealed by the recent and most marvelous discoveries in physics and chemistry, and in astronomy.

Metempsychosis and Reincarnation

are the words expressing "all the many forms of activity Nature s now revealing." "Evolution"—"to unfold or to unroll, as a lower is unfolded," comprehends the whole idea—if the meaning s not restricted to merely a physical sense. Not until the existence of the unseen universe is admitted and understood will this be seen to be so. It is an unfolding or unrolling from the unseen and invisible to the seen or visible that is implicit in the original derivative of the word "evolution." Naturally, the "appearance of new qualties, new characteristics, new powers, new beauties" may be traced back to where no visible "antecedent in experience" is *evident,* or any "promise in the germ itself," — but they are there, nevertheless, as something cannot come out of nothing in the absolute sense, however much the Container of All may appear to be no-thing to the outer senses. The philosophy of the Greeks themselves shows this.

Electricity and Telepathy

The following is lifted from the Oakland, California, *Tribune:*

Still one of the unexplained mysteries of nature is the remarkable sense which guides homing pigeons to their home roost. Numerous theories seek to explain it. One of the latest, and possibly the most logical, is that the pigeon's sense of direction is due to the semicircular canals of its ear, which supposedly act as a receiver for waves in the ether.

Be that as it may, it is a fact, definitely proven by numerous experiments, that even the best trained homing pigeons lose, to a large extent, their sense of direction when released in the

vicinity of a powerful radio broadcasting station. The majority of them flutter aimlessly through the air for a while, then return to the boxes from which they were released. A few sometimes manage to start out on their proper course after taking much longer than usual to get their bearings.

Praying for Rain

The following dispatch speaks for itself:

> In view of crop failures in our territory during the past several years, the present situation gives rise to a most acute problem. Human ingenuity fails completely. Poisoned mash may conquer the grasshopper plague but what shall we do to move those things which only God can control? There is but one answer. We must pray."
>
> In Arizona the Navajo Indians chanted supplications in a "rain-making" ritual.

Is there any doubt whatever that the "rainmaking ritual" would be regarded by every one of the devout who are "praying for rain" as a gross heathen superstition?

Nature appears to think otherwise. With the exception of one occasion upon which white prayers for rain were followed by disastrous floods, we know of few if any cases where such prayers were actually followed by rain. It has, by actual record, been much different in the case of the Navajos. Scientists account for this by the hypothesis that the ceremonials were timed for impending rain whose signs were invisible to civilized perception. Even so, the score of wisdom lies on the side of the "savages."

The Life That Is Electricity

A significant item comes to hand:

> Each of the billions of red blood-cells in a man or animal is a tiny battery, carrying an electrical charge along with its life-giving oxygen as it courses through the body.
>
> Dr. Laurence S. Moyer and Dr. Harold A. Abramson of the Biological Laboratory, Cold Spring Harbor, Long Island, have been measuring the charge. They reported last week to the American Physical Society that if the electricity from the blood-cells of a full-grown man could be made to pass through a twenty-five-watt electric bulb, he could read by its light for at least five minutes. (*Literary Digest,* July 4, 1936.)

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